

HISTORY
OF THE
FIRST PRESBYTERIAN CHURCH

OF THE
BOROUGH OF DARBY,
DELAWARE CO., PA.

FROM ITS ORGANIZATION, OCTOBER 1, 1854, TO AUGUST 12, 1876, THE CLOSE OF
THE SECOND YEAR OF THE PASTORATE

REV. W. Y. BROWN.

PHILADELPHIA:

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1876.

OFFICERS OF THE CHURCH.

Pastor.

REV. W. Y. BROWN.

Ruling Elders.

SAMUEL MACKY. OLIVER C. ARMSTRONG.

Board of Trustees.

The term of service of the following members expires in January, 1877.

HENRY S. COCHRAN,	ALEXANDER McCONNELL,
HON. WILLIAM D. BAKER,	CHARLES SLADEN.

The term of service of the following members expires in January, 1878.

JUDGE WILLIAM A. PORTER,	HON. GEORGE W. HALL,
A. F. DAMON,	OLIVER C. ARMSTRONG.

The term of service of the following members expires in January, 1879.

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INTRODUCTORY.

THE Centennial Year has been accepted by all classes as an appropriate time for collecting facts and incidents of local history which are liable to be forgotten, embodying them in a permanent form, and transmitting them for reference and use, to the future historians. Acting on this idea, the General Assembly of the Presbyterian Church of the United States of America, in Session at Cleveland, Ohio, in May, 1875, passed, among other resolutions on the subject, the following :

“That the Pastor of each Church deliver a discourse on that day [First Sabbath of July] if not previously done, on the history of his Church.”

In obedience to this recommendation, the Session of the First Presbyterian Church of the Borough of Darby, have prepared the following brief outline history of the Church. Wishing to bring the history within as brief a compass as possible, much has been omitted, which might otherwise have been narrated. Care has been taken, however, to give all the material facts, so as to secure at once a succinct and a reliable history of the Church.

The geographical position of the parish, may be described by an ellipse, having Paschalville or Kingsessing, Philadelphia, and Darby, Delaware Co., Pa., as foci, and a major diameter of four miles, with the Church building in the centre. It includes two of the earliest settlements in the State: the Swedes, who occupied Kingsessing about the year 1642, and the *Friends*' settlement in Darby

which began about the year 1682.* The population included within the parish is estimated to be about five thousand. Of other churches covering substantially the same geographical bounds, there are the Mount Zion M. E. Church of Darby, and the Siloam M. E. Church of Paschalville ; The *Orthodox* Friends' Church in Upper Darby, and the Friends' Church (Hicksite) of Darby ; The St. James' Episcopal Church in Paschalville (which originally belonged to the Swedes). The Roman Catholics have also a fine stone church building in Paschalville, and a large congregation of worshippers.

* There are two interesting facts—one pertaining to the mind, the other to the body, connected with the early history of the community, which deserve notice. As early as March 10th, 1743, the citizens of Darby established a Public Library, which has had a continuous life to the present. The original Article of Agreement is signed by Joseph Bonsall, John Davis, James Hunt, John Sketchley, George Wood, Joshua Thomson, Samuel Bunting, Nathan Gibson, Benjamin Lobb, Enoch Elliot, Jonathan Paschall, Abraham Johnson, Isaac Pearson, John Hunt, Joseph Hunt, Abraham Marshall, John Pearson, Richard Lloyd, David Gibson, Joseph Levis, Benjamin Hays, Thomas Pennel, Henry Lewis, Charles Crossley, John Lewis, Thomas Pearson, William Horne, Joseph Lee and Peter Elliot.

All honor to these public-spirited men ; and they, being dead, do yet speak to us, both by their heroic endeavor to do good, and by the culture which the Library has assisted in giving to the citizens in the vicinity. The Library Association now own a substantial brick building, and a library, consisting of about three thousand volumes ; *the whole free from debt*. This Library deserves the patronage and cordial assistance of all the good citizens of the neighborhood. The marvel is, that it has not been more fully endowed and enlarged by some of its numerous wealthy patrons, who have enjoyed its benefits and rejoiced in its success.

It may be proper, also, to state in this connection, as bearing upon the *present* history of the *community*, that a similar effort is now being made by the *Paschalville Literary Society* to establish a Public Library in that village, which, it is to be hoped, will be successful.

The other fact of which mention has been made, is, that within the limits of Kingsessing, is the site of the *Old Swedes Mill*, erected in 1643, or '44. "It was located on Cobb's Creek, immediately above the bridge, near the Blue Bell Tavern. * * This Mill which the 'Governor caused to be erected,' he says, 'was a fine mill, which ground both fine and coarse flour, and was going early and late.' It was the first that was in the country," *i. e.*, the first grist-mill in America.

ORGANIZATION OF THE CHURCH.

REV. J. ADDISON WHITAKER.

The facts concerning the early organization of the Church, are given in the first pages of the Sessional Records, as follows : "Rev. J. Addison Whitaker," the Pastor of the First Presbyterian Church of Darby, located on the Chester road, in Darby *Township*, and which is to be distinguished from the First Church in the *Borough* of Darby, "having succeeded Rev. Charles Brown, and Marcus E. Cross, in the year 1851, (the former having been the first regular supply,) he soon became fully convinced * * that it would necessarily be a long time, if indeed ever, that the Church could be self-sustaining, and that the best thing which could possibly be done for the cause of Christ, and the interests of our own denomination, was to remove the old church into the Borough of Darby—take the materials, so far as they could be used, build the basement or lecture-room, raise two or three thousand dollars additional, and erect a commodious and substantial Church edifice. He accordingly made the above proposition to the officers of the Church, but it was rejected.

In the mean time, having obtained the use of the Public School House for preaching, he began regular services there every Sabbath afternoon. The congregation was never large, but generally very attentive and serious. During the summer of the year 1853, eight souls were hopefully converted and united, for the time being at the request of the pastor, with the Church on the Chester Road. *

* A subscription book was opened January 2d, 1854, [for the purpose of obtaining means to erect a Church edifice], and at the meeting of Presbytery [Third of Philadelphia], held in Mantua, April, 1854, a committee, consisting of Rev. John Patton, Rev. J. Addison Whitaker, and Elijah Dechart, Esq., were appointed to consider the propriety of building a Church at Darby. They retired and gave the subject due consideration, after which they reported favorably to the enterprise, and recommended it as a Missionary enterprise to the patronage of the Churches. Also that a committee be appointed to organize a Church there, whenever, in the judgment of the pastor, the way be open. On motion the same committee were continued.

A plan of the proposed edifice having been obtained from Mr. John Notman, Architect, preparations were immediately made for commencing the building. The corner-stone was laid with appropriate ceremonies, May 27th, 1854, at 3 o'clock, P. M. On the last Sabbath of September following, the Lecture-Room of the Church was opened for Divine service, Rev. T. J. Shepherd officiating. The Sabbath following [Oct. 1st, 1854], the committee appointed by Presbytery, examined the certificates presented by the following persons :

1. Dr. Stephen Parsons,	} Calvary Pres. Ch., Phila.
2. Mrs. Sarah Parsons,	
3. John Trites,	} First Presb. Ch. of Darby.
4. Mrs. Eliza Trites,	
5. Mrs. C. Louise Whitaker,	
6. Miss Alma Carey,	
7. George G. Smith,*	
8. David K. Ralston,	
9. Mrs. A. J. Ralston,	
10. Miss Isabella L. Ralston,	
11. Miss Margaret I. Ralston,	
12. Mrs. Mary Ann Porter,	
13. Miss Mary J. Calwell,	
14. Seth I. Levis,	

Finding them duly authenticated, the Church was regularly organized. Dr. Stephen Parsons was unanimously chosen Elder, and having been ordained previously, [he was installed]. After which the Sacrament of the Lord's Supper was administered, and the infant daughter [Louisa Catharine] of Mr. and Mrs. Whitaker was baptized."

It will be noticed that all of these certificates, excepting Dr. and Mrs. Parsons, are from the 1st Presbyterian Church of Darby, located on the Chester Road, in Darby Township. Soon afterwards, a number of others withdrew from the same Church, and united with the new organization,—so that she is properly our *ecclesiastical Mother*, and should be honored as such. The movement was supported by the Mother Church at first, as a kind of Sabbath-school Missionary enterprise, and as such, had her full sympathy and cordial support. But when an organization was effected, and

* Now Rev. Geo. G. Smith, of Buffalo, N. Y.

which drew so heavily upon the meagre resources of the Mother Church, many of those who remained in the old Church, felt that the movement was premature, and that the First Presbyterian Church of the Borough of Darby, was, in some respects, more a rival, than a dutiful child. This produced some feelings of alienation, which are plainly visible in the earlier history of the Church. Rev. Mr. Whitaker, being the active spirit and central figure in the entire movement, was made the common target at which every aggrieved person leveled his artillery, and discharged his weapons. Happily these feelings have now disappeared. The life of the Mother Church has been graciously spared, amidst many dangers and sore trials, owing to the goodness of God and the earnest and self-denying efforts of many of her members—and especially, to the unfaltering devotion of James and George G. Knowles.

The necessity for the existence of the First Presbyterian Church of the Borough of Darby is now apparent to all; and it is believed that both Mother and Child will live and labor lovingly together, as becometh them in the Gospel of Christ.

The recorded minutes of Session begin January 7th, 1855, and if any previous meetings of Session were held, there is no record of them. This is the only meeting of Session at which the Moderator, Rev. J. Addison Whitaker, appears. About this time he received a unanimous call to the 2d Presbyterian Church of Belvidere, N. J., which he accepted. He left Darby on or about April 1st, 1855.*

The foregoing facts, excepting some additional, which will be stated concerning Church property, cover substantially the ministry of the founder of this Church. His labor was principally *foundation* work, and like all similar work, lies largely out of sight: yet it is as important as that which appears above the surface, and in some respects, more so. That he made some grave mistakes in the management of the enterprise, especially pertaining to the Church property, may be true. It appears from the documents equally clear, that, if he erred, they were mistakes of the head and not of the heart. He was earnest, zealous, and *over-sanguine* in his

* The Rev. J. Addison Whitaker's resignation as Secretary of the Board of Trustees was tendered to the Board and accepted March 13th, 1855, and a committee was instructed to audit his accounts. This committee reported to the Board on the 25th of the following October, that they had audited the account kept by him, and found that there were \$232.07 due him, and that they had given him a certificate stating the fact.

work, and, possibly, attempted too much at a time. But it must be remembered, that he had a difficult task, and he was left almost alone in its execution. He had to secure the subscriptions, to collect the money, to superintend the work on the building, to pay the contractor, &c.,—work which appropriately belongs to the laymen, and ought to be done by them, leaving the Pastor free and unembarrassed in the discharge of the appropriate work of the ministry.

Of his work here, he writes :* “ The Church was commenced just before the awful crash in the financial world of '56 and '57. I was encouraged to engage in it by every brother in Philadelphia, to whom I spoke, but when sad times came, I was left *alone* (save by the Lord, who over-ruled all for good). * * * * In the midst of it all I received a unanimous call to Belvidere, N. J., and I left, believing another would enlist helpers whom I could not. * * I have prayed much for that Church. I have often visited it since and prayed by its walls and leaning against its walls. I rejoice that God has done so much for it, and through it. O the sufferings it has cost me ! ”

CHURCH PROPERTY.

The history of this church is more largely concerning church property than usually falls to the lot of similar organizations. In reading the mass of papers still in the church archives, one is not more appalled at the utter chaos into which the church finances were early involved, than surprised that the organization has ever been able to extricate itself from financial embarrassment.

A subscription book was opened, as has been stated, on the 2d day of January, 1854, to procure funds to purchase the lot and erect thereon a church-edifice, at the point now occupied by the church. This subscription was headed by James and George G. Knowles and Benjamin E. Moore, Jr., of the 1st Darby Church, each subscribing one hundred dollars. These are the only ones giving, originally, as high as one hundred dollars apiece. Lesser subscriptions were also made by other members of the same church, affording abundant evidence, that the 1st Church of Darby, on the Chester Road, gave the movement their cordial sympathy and support as long as it was considered a missionary enterprise of said church, and it is possible that it would have been better for

* From Rollo, Mo., March 6th, 1876.

it to have continued to have sustained, for a season at least, this intimate and endearing relation to the Mother Church.

Subscriptions were also made by citizens who had no connection with the church, varying from fifty dollars down to fifty cents each. A number of gentlemen in the city also subscribed small sums. Among the original contributors are also collections from the First Church of Kensington and the Cedar Street Church, and the proceeds of a lecture by the Rev. Wm. Ramsey, D.D. All these indicate a widespread interest in the enterprise at the beginning, and yet the small amounts pledged, considering the wealth and known liberality of many of the subscribers, was itself ominous of evil.

"On January 24th, 1854, John H. Robb, Esq., Paschall J. Hoopes, M. D., Charles A. Litzenburg, John Verlenden, Israel Helms and Rev. J. Addison Whitaker, met at the residence of the latter in Darby, and at his request, and they united in forming a voluntary board of trustees for the purpose of erecting a church edifice, and hold the same in trust for the Presbyterian Church to be hereafter organized, and called the Darby and Paschalville Presbyterian Church, or by any other name by which they wish to designate it as a Presbyterian Church."* John H. Robb was elected President, Rev. J. Addison Whitaker, Secretary, and Wm. Lincoln, Treasurer.

At this meeting a plan of the church, drawn by Mr. John Notman, of Philadelphia, was exhibited by Rev. Mr. Whitaker, and on the 7th of February following, the plan was formally adopted by the Board, and they immediately advertised for proposals to build according to the plan. The lot on which the church stands is at the intersection of Main Street, Darby (which is a continuation of Woodland Avenue, Philadelphia), and Moore Street, having a front on the former of one hundred feet, and two hundred feet on the latter. It is midway between the village of Darby, as it then existed, and the village of Paschalville or Kingsessing, Philadelphia. It was bought of Dr. Paschall J. Hoopes, February 11th, 1854, for the sum of five hundred and fifty dollars. On March 14th, 1854, the proposals were examined, and that of Charles Bonsall, Jr., offering to furnish the materials and do the work according to the plans and specifications of John Notman, for the sum of seven thousand five hundred dollars, was accepted. Mr. Bonsall, was then, as he still is, a highly esteemed citizen of Darby, and he

* Minutes of Board.

preferring individual responsibility to that of a voluntary board of trustees of a church not yet organized, entered into articles of agreement with the Rev. J. Addison Whitaker to build the church for said sum. By a slight change in the plan, the agreement was subsequently modified so as to add three hundred and fifty dollars to the cost—so that the entire contract, including everything, modifications and all, was for *seven thousand eight hundred and fifty dollars.* The Board of Trustees, or the church, as such, did not enter into any obligation with the contractor; it was done by the Rev. J. Addison Whitaker, on his individual responsibility, or, as the contract reads—“As wholly liable.”

By this agreement the contractor obligated himself to complete the lecture-room by the 1st day of August, 1854—and the entire church building by January 1st, 1855—Mr. Whitaker agreed to pay him five hundred dollars, on the 1st day of June, which he did; one thousand dollars additional on the 1st day of August, when the lecture-room was completed. The lecture-room, however, was not completed until about the 1st of October, and the thousand dollars were then paid. Mr. Whitaker also agreed to pay the contractor two thousand dollars (additional to and exclusive of the three hundred and fifty dollars for extra work), on the 1st day of January, 1855, when the church was to be completed; and the balance in three annual payments, as follows: One thousand dollars January 1st, 1856; one thousand dollars January 1st, 1857; and fifteen hundred dollars January 1st, 1858. The failure to complete the lecture-room by the 1st of August, according to contract, was a sore disappointment to the pastor, and this seems to have been both the commencement of the financial troubles of the church, and the real cause of them. This was the opinion of Mr. Whitaker, who was in a position to know the full facts in the case. In a letter, dated July 4th, 1856—with all the circumstances fresh in his mind, and speaking of the contractor—he writes: “He failed to have the lecture-room finished for occupation according to the terms specified, depriving us of the use of it (as you will see by comparing the time specified in the contract with that when the lecture-room was dedicated) at a season of the year most desirable, and, also, thereby to a greater or less extent debarring us of subscriptions, which, I thought, might have been obtained from the summer residents or boarders in the vicinity of the church. I frequently alluded to this circumstance in conversation with Mr. Bonsall.”

Before this, the contractor had met with numerous difficulties. Some of his workmen, it is said, demanded higher wages—the materials had cost him more than had been expected, and it was painfully evident to him that he had taken the contract too low, and that he would lose money by it. Everything began to drag and go wrong. The building was not completed by January 1st, 1855, and he could not, therefore, get the two thousand dollars promised, nor the bonds for the back payments, on which he might have realized. By the 1st of May, 1856, the contractor had received in all two thousand and forty-three dollars himself, and about half as much more had been paid by the church to creditors under the contract, for which the contractor received the benefit, and yet the church *was not more than half completed*, but all work on it had stopped.

In May, 1856, Mr. Bonsall filed a claim against the church for the full amount of the contract price, which was probably the legal way to put it, but it was a surprise to the Trustees, as the work was not yet more than half done. Following this, and previous to it, there was a perfect shower of notices of Mechanics' Liens, as if every one took a kind of mirthful delight in putting their claims in against the Trustees of the church, and nailing the Sheriff's notices against the church door.

The Rev. D. C. Meeker, who was the acting pastor from October 7th, 1855, to September 14th, 1856, and, therefore, covering a part of the period just referred to, in a letter, dated March 8th, 1876, graphically describes the situation of affairs as follows: "The ten months of tenure were full of vexation, and culminated in sore disappointment. The main building was hardly half finished, but all work on it had ceased because of the heavy debt. Mr. Whitaker, the projector of the enterprise, had become thoroughly discouraged and left. Representation was made to me that, certain things being accomplished, the congregation would be clear of liability. I went to work. My diary tells of many fruitless trips to Philadelphia, interspersed with others a little more hopeful. After long labor, and with kind help, especially of Dr. Jenkins, then pastor of Calvary Church, a conditioned subscription was filled up, and we began to collect. When about half the amount named as the total indebtedness had been collected and paid out, claims seemed to multiply. Creditors who had feared to press, lest they should lose all, seemed to take fresh courage, as their number was lessened, or their bills partially paid. * * *

The Sheriff would serve his writs on the Trustees, and nail them to the rough boards that closed the entrance to the main building. Ever and anon a trip must be taken to West Chester to consult our attorney, or to the Prothonotary's office at Media, to arrest the progress of some suit already commenced. * * *

Hitherto the papers had not been in my possession, but were held by Dr. Parsons, the leading elder. In process of time, he moved from the neighborhood, and they were handed to me, and then was revealed a state of things truly discouraging. * * * A cloud of mist and uncertainty hung over the whole concern. Many felt that they had been deceived, as I certainly was. The prejudice which had existed all the while as a hindrance to our efforts * was now intensified to that degree that there seemed no hope of pulling through. And, indeed, the church could not have survived the crisis, had not Dr. Butler, then pastor of the Walnut Street Church, West Philadelphia, taken it in hand, and by dint of hard work and personal influence, accomplished what could not even be attempted by the stated supply of the congregation."

But a kind Providence raised up friends to the church. The Third Presbytery of Philadelphia gave the church the benefit of much of their time, sympathy and material aid.

Rev. J. G. Butler, D.D., was specially active in her behalf, and principally through his untiring labors, the Lien-claims were all paid; the contractor, Mr. Charles Bonsall, Jr., was paid *one thousand and fifty dollars in full of all claims against the church and Rev. J. Addison Whitaker.* This amount was paid him by giving him one hundred and seventy-five dollars in cash, and a mortgage on the church property for eight hundred and seventy-five dollars. This mortgage was subsequently sold, transferred and assigned by him to Mr. Hugh P. Lloyd. And it must be remembered, that notwithstanding all these payments, the main building was not nearly completed, being only inclosed.

For the successful solution of these financial problems, so far at this particular crisis, the church owes a debt of gratitude to Rev. J. G. Butler, D.D., which can never be paid; and also to Rev. Dr. Jenkins, and the numerous friends who contributed so liberally of their means to effect the object. Nor should the church fail to remember, in this connection, the unwearied labors, the untold heart-aches, the anxieties and discouragements¹ of the several pastors and members who contributed by their efforts so much in the same direction.

When individuals or corporations become overburdened with debts, many things are often said and done by all parties which would better have been avoided, and in their sober judgments they admit it. This may have been the case, and doubtless was the fact, to some extent, in regard to the complicated church finances of this period. But, after a careful examination of the great mass of papers in the archives of the church concerning the subject, the session deem it proper to say, as the history of the church abundantly proves, that with all these parties, the church, through her Board of Trustees and authorized agents, not only dealt *fairly, honestly and honorably, but GENEROUSLY* to a very large extent. She paid much more than she was under any legal obligation to do. This was pre-eminently the case in her dealings with the contractor, paying him, *at least, one thousand dollars* beyond all legal claims binding on the church. In all she paid out to the various parties over two thousand dollars more than the original contract. These facts are stated not to fix responsibility on any one, but, as far as possible, to exonerate all. They are a part of the history of the church, and must, therefore, be recorded as such, and it is right that all who feel an interest in the matter should know them: because, by some means or another, a contrary opinion had been industriously circulated, and partly believed in the community. These erroneous and false ideas upon this point have been of incalculable injury to the church. The church has, therefore, suffered most unjustly in this respect. She met all her just and legal obligations to every one having dealings with her concerning the church property; and it is believed that had the church edifice been finished according to contract, she would never have had any serious financial troubles.

As has been intimated the main audience-room was not yet finished—only inclosed. Early in the pastorate of Rev. M. Burdett, who commenced his labors November 15th, 1857, Elder Samuel Crothers employed workmen to complete the main building. He plastered it, painted it, and put in the pews, the pulpit, etc., so that it could be used for the public services on the Sabbath. These improvements cost one thousand six hundred dollars. The payment was guaranteed by Mr. Crothers, and finally paid out of his own pocket. And, although, intended at the first as only a loan to the church, yet it was a generous and noble act; and as subsequently he donated the whole amount to the church, he deserves the lasting gratitude of this congregation, and his memory

will ever be fondly cherished by all who feel an interest in this Church, or rejoice in her prosperity.

REV. SAMUEL W. CRITTENDEN.

Work that is half-done, is never done. Public buildings that are done in an unworkmanlike manner, would, perhaps, better never have been erected. So it appeared in regard to this Church edifice. There seemed to be a kind of spiteful race between the "builders," on the one hand, and the "tooth of time and decay," on the other, as to which could show the greatest progress in "work." At times, the competition was very sharp. At last an intelligent committee sitting in judgment on the case, gave their verdict, that the "tooth of time and decay" *had clearly won the victory*. The real condition of the Church edifice at this time, July 1862, may be learned from the Rev. Samuel W. Crittenden, who had just preached his first sermon in it. He says,* he "found it in a state of dilapidation, externally and internally bordering on total ruin. * * Even the boys of the neighborhood had learned to consider the Church edifice a good target, and had so pelted it with stones, that its stained glass windows presented a sorry plight, probably the sixth part of the glass in them, and in some cases whole sections of windows, had been broken out. The cellar had never been properly drained, and the second large heater placed in it had entirely rusted out, leaving no way to warm the main audience-room. The Lecture and Sabbath-school room was sadly begrimed with smoke from one poor stove, its only heating apparatus. * * The work of repairing was at once commenced, and soon the stained glass was in order; a new fence was built about the yard, and carriage ways for the first time constructed up to the Church; the cellar was more perfectly drained, and three portable heaters placed in it; and in September we had a successful fruit festival which helped us to pay the cost of these improvements. * * *

After being in my pastorate about a year and a half, I felt constrained to make an effort to pay off the Church debt, which I had now found to be about \$3,300, and which (owing to the manner in which it had been created, and to the character of the surrounding community,) was so misunderstood or misrepresented, as to be made a perpetual stigma and dishonor upon the Church, and stood greatly in the way of any real prosperity.

* In a Letter to the present pastor, dated April 10th, 1876.

After much consultation and planning, I resolved to attempt, not only to pay the debt, but also to build a parsonage, believing, on the whole, that both could be accomplished more easily than either one alone.

At first no one seemed to believe it possible to succeed in the effort; though all felt the desirableness of it. But with repeated conversations with Mr. Samuel Crothers, he was induced to pledge a subscription to the amount of his whole claim against the Church (\$1,600.00, for which the Trustees were about executing to him a third mortgage,) conditioned on the entire success of the undertaking. This generous promise was followed by a subscription from Mr. Matthew Baird of \$1,000.00, subsequently increased to \$1,500.00. Some others gave \$300 and \$200 each; then several \$100 amounts were obtained, and smaller sums down to less than one dollar. No one was passed by; the whole community became interested, and the matter was made a certainty by some outside help. The total amount of money raised by my personal effort exceeded \$6,000, and we also received \$875 from a "fund for aiding feeble Churches," which just at this time was opportunely established by contributions from members of various city Churches.

We paid old Church debt.....	\$3,263.02
The Parsonage cost.....	5,508.00

Total	\$8,771.02
Paid in cash and materials.....	\$7,171.02
Mortgage on Parsonage.....	1,600.00
	-----\$8,771.02

The entire indebtedness of the Church was first cancelled, including the mortgage which had been given to Mr. Charles Bon-sall, Jr., and transferred by him to Mr. Hugh P. Lloyd, already described. The lot adjoining the Church was purchased, 100 feet front by 200 feet deep, with the small house on it, the contract of sale being made out to Mr. Baird personally, and held by him till the improvements were completed, to avoid any complications in the management of the matter, which was left entirely to my discretion. The lot, which was low and wet, was filled up with earth carted on, to the average depth of perhaps a foot and a half. The old house was raised some three feet, an addition made to it nearly doubling its size, and a terrace was constructed around it. A garden was laid out, and fruit and shade trees planted in con-

siderable variety. I became intensely interested in the progress of the improvements, and resolved to make it as near a model parsonage as the means at command would allow. Hence much of the work of grading, sodding, and planting, I did with my own hands. When it was entirely completed, a congregational meeting was called to accept the property as a gift, and to authorize the Trustees to place a mortgage on it for the balance of cost unpaid, \$1,600."

Well done, good and faithful servant; a thousand thanks to you and your dear wife. Many thanks are also due to the many kind friends in the Church and neighborhood who coöperated in the work and did so much, many of them, doubtless, to the full measure of their ability. But the Session thinks that there are *two* who deserve special and honorable mention in this connection, for their princely donations, without which the effort would have failed—namely, Elder Samuel Crothers, now gone to his blessed reward in the "Heavenly Home," and Matthew Baird, Esq., who still lives to witness the fruits of his timely benefaction.

Although this scheme of Rev. Mr. Crittenden was grandly conceived and executed, still it left an incumbrance on the parsonage of \$1,600. But the Church was in a healthy and hopeful condition, and her financial and spiritual prospects were more encouraging than ever before. This was the only financial legacy left to his successor, the Rev. Wm. H. Thorne, and he, in turn, three and a half years later, transmitted it to his successor, the Rev. Geo. L. Raymond.

But the *decay* of a poorly constructed building is worse than a mortgage. It was found necessary to re-stucco the walls of the Church and Lecture-room in 1870; to repaint, and to make sundry other repairs and some alterations, on all of which the congregation spent \$3,097.52. Of this amount, \$140.04 were raised by means of a festival under the auspices of the young people of the Church; \$2,585.73 by subscriptions, and \$371.75 by a concert given by Mrs. Constant Gillou and friends. For this act of kindness, the Board of Trustees on October 19th, 1870, passed the following resolution:—"Resolved, That the thanks of this Board be, and are hereby tendered to Mrs. Constant Gillou, and her able assistants, Mr. P. Rondinella, Mr. T. Rondinella, Dr. Bullard, Miss Cochran, and Mrs. Verrier, for the valuable voluntary musical services so kindly rendered by them on the evening of October 6th, at

the concert given in the Darby Presbyterian Church, under the auspices of the Ladies of said Church."

In superintending these repairs and procuring many of the subscriptions, almost the entire burden fell upon Mr: Robt. G. Richmond, for whose self-denial, vigilance, and care the Church owes a lasting debt of gratitude. He has gone to his reward, but has left a memory fragrant with Christian work.

Considering the heavy financial burdens of the congregation, so recently born, this effort was certainly a very successful one, and must have taxed the resources of many to a large extent. The enthusiasm, energy, and hopeful spirit of the young pastor, Rev. George L. Raymond, also contributed much to its successful issue.

But the mortgage still remained on the parsonage, which annually absorbed \$96 of the revenues of the Church, for interest; and by the year 1873, some additional repairs were necessary. The Lecture-room was re-roofed; a large and expensive reed-organ was purchased, and the Church then owed, including the mortgage, about \$2,500. By a subscription, which is not more remarkable for the liberality of those contributing than for the limited number of contributors among the Church members, this amount was provided. In this, however, was included the proceeds of a successful festival, to which all contributed. Besides these contributions, by the liberality of Matthew Baird, Esq., the Infant School room was erected at a cost of about nine hundred dollars, and generously donated to the Church; and by the liberality of Hon. Wm. A. Porter, the Church was enclosed with the present substantial fence, at a cost of between three and four hundred dollars. These large benefactions, given by these dear friends of the Church, in addition to their other liberal subscriptions, entitle them to grateful remembrance by the Church in all her future history.

This effort of 1873 cleared off every vestige of Church-debt, which, from the very inception of the enterprise, had hung, like a mill-stone about her neck, dragging her down into deep waters, and often endangering her very life. Now, however, this burden is all gone, and it is no matter of wonder, that the Church, by a kind of spontaneous impulse, determined to observe the evening of *November 28th, 1873*, as a JUBILEE MEETING. "At the Jubilee Meeting," the records say, "a brief history of the Church was read by the pastor,* and addresses were delivered by Rev. Charles

* The Session have not access to this paper, owing to the absence of Rev. Mr. Raymond in Europe.

Brown, Rev. Gordon Mitchell, Hon. Wm. D. Baker, and H. H. Shillingford, Esq., after which a repast was furnished by the ladies." This was a day of good things to the Church; an evening of joy and gladness, the like of which had never been experienced in this community, and which will be remembered with delight by all present, to the close of life.

It was known that the congregation had not only paid all just claims upon it—but had generously paid even more—and it was hoped, therefore, that the debts had not only been paid and buried, but that the very recollection of them would rapidly pass away forever. The county papers also noticed the fact that the Church was entirely free from debt.

It was with no little astonishment, therefore, that the members beheld in the month of January, 1874, the following notice in one of the papers.

"DARBY, JANUARY 12TH, 1874.

COL. TALLEY:—I see by your last issue, that Mr. Macky thinks that the Darby Correspondent is not certain about the claim, or he would have signed his name. It was no fault of mine that my name was not published. I will here state what I am certain of, that in 1854 I furnished material and labor for Darby Presbyterian Church to the amount of \$3,742.75, and I received for the same (minus \$25 for my subscription) \$2,043, leaving me minus \$1,609.75. Then in the winter of 1862, there was paid for my benefit \$700, and it now appears to me, that I am out of pocket \$999.75, which the reputed owners of said Church now enjoy at my expense.

CHARLES BONSALL."

This CARD produced a good deal of feeling, perhaps, it might be said, of indignation in the congregation, because every one knew that there was not the shadow of a foundation for it. The Trustees promptly showed Mr. Bonsall his RECEIPTS IN FULL OF ALL ACCOUNTS, over his own signature, and being convinced of his error in the above card, he promptly made the *amende honorable*, by issuing the following card.

DARBY FIRST PRESBYTERIAN CHURCH.

MR. EDITOR:—I made a statement in your paper a few weeks ago, in regard to the Presbyterian Church in Darby Borough. I now wish to correct it. In the fall of 1857 I signed an agreement with Rev. Dr. J. G. Butler to settle for \$1,000. About that time he paid me \$175, then in 1861, I received a mortgage for \$875, making the amount \$1,050. I am now satisfied from evidence shown me by the Board of Trustees of said Church, that it was in full of all just claims of mine, and must say in justice to the parties, that it was voluntary on their part, as the law would give nothing. I now hope this matter may be forgotten forever, and let there be no more ill-feeling against the Trustees and members of said Church.

CHARLES BONSALL.

This last card had a happy effect. It was evident that Mr. Bonsall, for years, had been laboring under a mistake, having, it seems, really forgotten the mortgage, and, therefore, felt aggrieved: but now the whole payment was clear to *his* mind, as well as to the congregation's. It removed all misunderstanding in regard to the matter in the community. It also restored confidence and good feeling in the congregation towards Mr. Bonsall.

In the fall of 1874, the parsonage was repaired and repainted, and furnished with a good Philadelphia bricked up furnace, the whole costing about six hundred dollars.

And the young people of the Church, with the proceeds of a successful fruit festival held by them, papered the parlor and furnished it with window-shades, carpet, and set of furniture of eight pieces, the whole at a cost of about two hundred and fifty dollars.

The whole property belonging to the Church is now valued at twenty-five thousand dollars.

CONCERNING THE SPIRITUAL INTERESTS OF THE CHURCH.

As it is with individuals, so, with the Church, it is hardly possible to flourish *spiritually*, when every energy of the mind and body is expended in devising means to lift the overwhelming burden of a debt which is crushing out the very life. It is painfully evident that the financial struggles through which this Church has passed, have greatly retarded her spiritual growth. Still there are many cheering facts in her history, and which gives us grounds of hope for still greater mercies in the future. As has already been ~~before~~ stated the Church was organized on Sabbath, Oct. 1st, 1854; and consisted of fourteen members, with Dr. Stephen Parsons as Ruling Elder, and Rev. J. Addison Whitaker, the minister in charge. An account of the early organization and of the ministry of its founder has been given, and need not be repeated here.

From the time the first pastor left, till Oct., 1855, the Church was dependent upon temporary supplies, notices of only two of whom appear upon the minutes—namely, Rev. T. J. Johnson, of West Philadelphia, April 1st, and Rev. John Patton, June 3d. Still during this interval twelve persons had been added to the Church, showing a gratifying increase in numerical strength.

It was during this interval that Dr. S. Parsons, the only Elder, feeling the necessity of additional aid in counsel and church-work, recommended the congregation to elect an additional Ruling Elder. This suggestion was approved by the congregation at a meet-

ing held in the Lecture-room, July 1st, 1855, at which time, Dr. P. S. P. Whiteside was unanimously chosen to the office of Ruling Elder. At the close of the sermon on Sabbath afternoon, the 29th day of the same month, he was regularly ordained and installed by Rev. John Patton, of Philadelphia.

THE REV. DAVID C. MEEKER.

The Rev. David C. Meeker supplied the pulpit, Sept. 23d and again, Oct. 7th, of this year, at the latter of which he administered the Sacrament of the Lord's Supper. This was an important Communion season, at least in two particulars. The Rev. Mr. Meeker's ministrations in the Gospel were so much enjoyed by the people that the Session at once employed him as a stated supply for the Church, and he entered upon the discharge of his duties, as such, on the 28th day of the same month. Second, Mr. Samuel Crothers, who afterwards became so prominently identified with the interests of the Church in the work of the Eldership, and his wife, Mrs. Margaret Crothers, were received into the Church on profession of their faith in Christ.

At first, to the new minister, the spiritual aspects of the parish seemed hopeful, but he soon realized that his entire time was to be occupied, not with the spiritualities of the Church, but with its temporalities; and he manfully strove to collect the funds, and meet the ever-pressing debts. But to his astonishment (the full papers not yet being in his hands) for every church-debt paid there seemed to be *ten* "more to follow."

It was during the early part of Mr. Meeker's ministry, namely, Nov. 25th, 1858, that Mr. Barney Carr was unanimously elected to the office of Deacon in the Church, and on Dec. the 2d, following, he was ordained and installed. In the earlier history of the Church, Mr. Carr was one of her firmest and best friends, and did much to help her through her numerous financial trials, and to secure her ultimate success.

On the 25th of January, 1856, the Church gave Mr. Meeker a call to become their permanent pastor. This call he held under advisement for a while, but continued in the meantime to perform the duties of a pastor.

About the 1st of July, of this year, the Church met with a severe loss by the removal of Elder, Dr. Parsons, from the neighborhood. Although he had accepted the office of Ruling Elder, with the distinct understanding that he should not be troubled with

the church-finances, yet when the first pastor left, and the emergency of the case demanded it, he had taken hold of the financial question with zeal and earnestness, and did much in that department of labor, as well as to meet the spiritual duties and responsibilities of his office.

Mr. Meeker, becoming discouraged at the general unsettled state of affairs, declined the call, and on the 14th of Sept., he preached his farewell sermon, and retired from the field. During his ministry of nearly one year, there had been eight additions to the Church, three by letter and five on examination.

His departure from the field, seems to have been the *signal* for a general fit of despondency among all concerned. For a time the church-edifice was shut up, and in the sessional records there is an absolute *void* or interval of twenty-one months, namely, from July 6th, 1856, to April 21st, 1858, during which there does not seem to have been any meeting of the session, nor is there any record of a single addition to the Church during this long and dark period, although it is known that there were some additions. Nor do the minutes of the Board of Trustees, at this time, throw any light upon the spiritual history of the Church.*

* The minutes of the Board, disclose their action concerning the "Bell Question," which is a singular episode in the history of the Church. The facts of the case seem to be about as follows:—The Rev. J. Addison Whitaker, whilst he was a member of the Board of Trustees, but without any conference with the other members, ordered a bell for the Church, from Jones & Hitchcock, of Troy, New York, and made one payment of one hundred dollars, leaving a considerable balance still unpaid. The Church being involved in her financial difficulties, was unable to pay the balance, and the bell-founders held Mr. Whitaker personally responsible for the amount. In writing about this matter Rev. Mr. Whitaker says, "I conversed with Dr. Paul, of Belvidere, about the Bell. He said he would take it, at balance with interest, which amounted to nearly the original cost. I then wrote to Jones & Hitchcock, saying, if they would deliver it at Belvidere, N. Y., safe and sound, Dr. Paul will buy it. I had no idea they would take any *improper* steps to get possession of the Bell (which I understood afterwards it was thought they did). The Bell was delivered to Dr. Paul, and he paid for it. Neither of us thought that there was anything objectionable about the matter until I learned of it some time after."

Upon learning from Mr. Whitaker that Dr. Paul would pay them the balance on the bell with interest on the above conditions, Messrs. Jones & Hitchcock sent to the Church, and without leave, took down the church-bell from the tower, and sent it to Belvidere. Dr. P. S. P. Whiteside on behalf of the trustees immediately communicated the facts in the case to Dr. Paul, as well as to Mr. Whitaker, remonstrating with them upon the injustice and impropriety of the proceedings, especially as the Church had already paid one hundred dollars

THE REV. MICHAEL BURDETT.

The Rev. Michael Burdett was elected pastor of the Church in October, 1858, but it is probable that he had been the acting pastor since Nov. 15th, 1857.* He was regularly installed pastor of the Church, by the Third Presbytery of Philadelphia.† During this pastorate, the records of session are very brief, and but few facts are mentioned which throw any light upon the spiritual interests of the Church. Mr. Samuel Crothers was elected Ruling Elder, July 7th, 1858, and was ordained and installed the following Sabbath.

There is abundant evidence that the state of the church-finances during Mr. Burdett's ministry greatly interfered with his spiritual work. His time was almost wholly occupied with temporal affairs, partly of the Church, partly of his own. To add to the difficulty and embarrassment of the case, the congregation allowed themselves to become more and more in debt to the pastor himself, so that, on Aug. 15th, 1861, it was found that the congregation owed him *one thousand one hundred and sixty dollars*.

It appears from the Minutes of the Board of Trustees, that, in order to get the matter of salary settled up, the pastor offered to *donate* to the congregation *four hundred dollars*, and supply the pulpit gratis from Aug. 15th to Nov. 15th, 1861, which would be at least two hundred dollars additional, in all, making more than one-half of the debt. What was done about this proposition *or the debt*, the records give no information; but whatever it may have been, it is an event in the history of the Church which can only be chronicled with sadness; and it covers one of the darkest periods in the Church's life.

During his pastorate, being a little over four years, thirty-four persons were added to the Church, of whom twenty were by examination and confession of faith; and thirteen children were baptized. Mr. Burdett resigned his charge in January, 1862, and the pulpit was declared vacant, by the Presbytery, Feb. 2d, following:

on it. Upon learning all the facts, Dr. Paul, with characteristic liberality, refunded to the Church the one hundred dollars which had been paid. For this generous act, the trustees of the Church, Jan'y 12th, 1857, returned him a vote of thanks.

* This latter date does not appear upon the records, but on page 81 of the Minutes of the Board of Trustees, it is said, the Treasurer reported, that he "had paid the full amount of minister's salary to the end of the year, 15th Nov., 1858."

† In Oct. 1858, Rev. Thomas Street presided and propounded the constitutional questions; Rev. Henry Darling preached the sermon; Rev. John Patton gave the charge to the pastor and Rev. J. G. Butler, to the people.

During the succeeding five months the pulpit was filled by occasional supplies, of which there is no particular record in the minutes; nor is there a record of any meeting of session during the last nine months of Rev. Mr. Burdett's pastorate.

REV. SAMUEL W. CRITTENDEN.

The Rev. Samuel W. Crittenden, of the Third Presbytery of New York, supplied the Church with great acceptance for two Sabbaths in July, 1862, and on the 29th of said month, he was unanimously elected pastor. He entered, at once, on the duties of his office as pastor elect, and at a meeting of the Third Presbytery of Philadelphia, held October 21st, he was received as a member of the Presbytery, accepted the call, and a committee was appointed to install him as pastor. This, the committee did on Sabbath, January 18th, 1863; the Rev. John W. Dulles presided and propounded the Constitutional questions; Rev. Ezra E. Adams preached the sermon from 1 Cor. vi. 19, 20; Rev. John Jenkins, D. D., gave the charge to the pastor, and Rev. Charles Brown gave the charge to the people.

The spiritual state of the congregation in July, 1862, may be learned from Rev. Mr. Crittenden's own statement. In giving some reminiscences of his pastorate, he writes: "I first visited the little Church in July, 1862, at the request of Rev. Dr. Butler, then pastor of Walnut Street Church, West Philadelphia; and found it in a state of dilapidation, externally and internally, bordering on ruin."

He then describes the external appearance of the Church, which is given in the chapter concerning Church property. Then referring to the spiritualities of the Church, he continues,—"The Sabbath-school had been given up, although two classes had been continued until within two weeks of my arrival, by Miss Abbey Austin and Miss Mary Sipler, whose names should be mentioned with honor in this connection.

By considerable effort in the circulation of notices for one more rally and effort at resuscitation, forty hearers were gathered at my first service on Sabbath morning, and thirty in the evening.

On inquiry I could find but a moiety of the nominally 70 or 80 communicants on the roll. * * * The low estate of this Zion, and the duty of helping to revive it, won me, and I accepted a call made out for me, after two Sundays' ministrations. Fortunately Mrs. Crittenden was qualified to aid very efficiently in the music of the sanc-

tuary and of the Sabbath-school, which was immediately reorganized. * * Miss Darling, (sister of Rev. Dr. Darling, of Albany,) was spending the summer in the neighborhood, and kindly took the alto in the music, my wife singing the soprano and playing the melodeon, and [Dr. Whiteside the bass]. Not long after we were fortunate to secure a young man as tenor, thus completing the quartette.

But with the four voices already mentioned to lead us, and with a new melodeon purchased on the very week of my wife's arrival, we were able on the fourth Sunday of July to praise God with more harmony than had been heard in that Church for some time previously. * * Having no one competent to act as Superintendent of the Sabbath-school, I assumed this office at once, and retained it during my three years' pastorate, my wife leading the singing with voice and with instrument, and carefully training the scholars until we had a delightful service of song at each school session. She also for some time took charge of the infant department. The school grew rapidly and became intensely interesting, and was blessed spiritually, so that during the second year of my ministry, quite a number of the older scholars were hopefully converted, and added to the Church. Some also joined churches in the city. God was manifestly with us, in a delightful work of grace, which occupied several weeks, and the results of which were not transient."

The first meeting of Session, under Mr. Crittenden's ministry, took place August 27th. This was an important meeting in many respects. At this meeting a number of facts are recorded which throw light upon the previous history. The Session also carefully examined the roll, made arrangements for parochial visitation, and determined upon a more thorough and systematic cultivation of this spiritual vineyard.

The spiritual interests of the Church, as well as the temporal, began to improve rapidly under the zealous labors of the Rev. Mr. Crittenden, and continued with increasing power to the close of his ministry in the Church. During the first year, *ten* persons were added to the Church; during the second year, *thirteen*; and during the third year, *twenty-seven*, making *fifty* in all, of whom thirty-one were on examination and profession of faith in Christ. Twelve children and three adults were baptized, showing that the work was making inroads upon the outlying population. The regular attendance on the stated means of grace had increased in about the same proportion, whilst the Sabbath-school had been literally resurrected and brought to a very flourishing condition.

A hopeful feeling now prevailed in the Church ; the erroneous impressions in the community concerning the congregation, growing out of the property question, were largely corrected, and a bright and happy future seemed to be before the Church. But these bright prospects were of short duration,

By the minutes of Session it appears—" That on Lord's day, the 29th day of April, our pastor, the Rev. S. W. Crittenden, notified the congregation of his intention to apply to the Presbytery for leave to resign his pastoral charge, the resignation to take effect on the 1st of July succeeding ; the reason assigned being insufficient support." On Wednesday evening, May 10th, "a congregational meeting was held to consider the matter, and after an ineffectual endeavor to provide for a sufficient increase* of the pastor's salary, his request to join him in asking of Presbytery a dissolution of the pastoral relation was reluctantly acceded to, and commissioners [were] appointed to represent the congregation in Presbytery."

On the 15th of May the Presbytery met and granted the request for the dissolution of the pastoral relation, and appointed the Rev. J. G. Butler, D. D., to preach in the Church on the 2d Sabbath of July, and declare the pulpit vacant. This duty he performed.

At the meeting of Session held July 13th, 1865—there is the additional minute—" *Resolved*, That we record our gratitude to Almighty God, for so largely blessing the labors of our recent pastor [Rev. S. W. Crittenden] during the three years that he has been with us, both to the temporal and spiritual upbuilding of this Church.

Resolved, That, since our intercourse together as a Session, has always been in harmony and in love, it is with exceeding regret that we have yielded to the necessity of sundering our pleasant official relations, and that we shall always cherish, as among our choicest memories, our fraternal fellowship together in the Gospel."

REV. WM. H. THORNE.

That there might not be any interregnum or interruption of the regular services after the departure of Mr. Crittenden, at a congregational meeting held June 21st, 1865, the Church extended a unanimous call to the Rev. Wm. H. Thorne, a member of the Fourth

* Not an *actual increase to their pastor*—but to make up the two hundred dollars, which the Church had been receiving from the Missionary Committee on Home Missions, and which had now been withdrawn, in order that the Church might be self-sustaining.

Presbytery of Philadelphia, to become their pastor. This call he accepted, and entered upon his duties as such, at the close of Mr. Crittenden's ministry to the Church. He was not installed, however, till the 10th of June, 1866.

On the evening of January 17th, 1866, Mr. Robert G. Richmond was unanimously elected, and soon after ordained and installed, a Ruling Elder in the Church. There were now three elders in the Session, but this was destined to be of short duration. The minutes of Session of July 15th, 1866, record the death of one of their number in the following language—"With humble submission to the dispensation of God's holy Providence, the Session records the death of one of its members, Mr. Samuel Crothers, who departed this life on Friday, the 13th day of July inst., in the 67th year of his age." *

* Samuel Crothers was born in the County of Derry, in the north of Ireland, about the year 1800—the exact date, the records accessible to the Session, do not state. He early received the rudiments of an English education, and began the habit of reading, of which he was very fond to the close of his life. Indeed he has been known to read nearly the whole night, and then cheerfully go to his daily work in the morning.

About the year 1825 he was married to Miss Margaret Smith, then a young woman of sixteen years of age, by the Rev. Mr. Dill, the Presbyterian Clergy man of his native place. It was probably in the year 1832, that he landed, with his family in Philadelphia, where he resided for about seven years. He then removed to the country and engaged in the dairy business, in which he was quite successful. He also purchased a farm below Darby on the Chester Road. This he owned only about a year, but realizing an advance of about \$7,000—he was enabled to purchase of Stephen Paschall, the farm in Philadelphia county, on which he resided at the time of his death. Though neither he nor his wife were professors of religion, when they moved to the country, yet they had always been in the habit of attending divine service on the Sabbath, and as there was no Presbyterian Church in the neighborhood, they went into the city to Church as frequently as possible, but the distance was a great barrier to this, and they sorely felt their deprivation in this matter.

He hailed, therefore, with great pleasure, the effort to establish a Church in Darby, and most earnestly and heartily co-operated with it from the first, giving liberally of his means and time to promote its interests. Indeed, as has been previously intimated, humanly speaking, he may be said to have almost saved the Church's life, when he, at his own expense and with an outlay of \$1,600, finished the main audience-room and fitted it for Church services.

He and his devoted wife united with the Church, on examination and profession of their faith in Christ, October 7th, 1855, and his growth in grace and spirituality was rapid and abiding. He was pre-eminently a happy man in his Christian life. He loved the privileges of the sanctuary, and was remarkably regular in attendance.

The history of Rev. Mr. Thorne's pastorate reveals some peculiarities, not to say eccentricities. At first, the attendance on the means of grace was good, the revenues of the Church slightly increased, and there was a reasonable increase in the membership. And yet there must have been something strangely abnormal in the condition of affairs, because the pastor had not been installed four months, till he was served with this singular and unique missile from the Board of Trustees, as appears from the minutes of Oct. 1st, 1866. "It was unanimously *Resolved*, That Dr. P. S. P. Whiteside be requested to inform Rev. Wm. H. Thorne, that it is the opinion of this Board, that his vacillating course as pastor of the 1st Presbyterian Church of the Borough of Darby is inimical to the **SPIRITUAL** interests and welfare of the Church."

There was now more or less uneasiness in the Church. The pulpit, itself, gave forth an uncertain sound. The pastor was letting slip from his grasp the Anchor of Faith in the accepted doctrines of redemption as held by the Presbyterian Church, and was beginning to drift away into the uncertain sea of doubt and mystery. Whither he would land, no one could tell, probably he himself did not know.

The second year of his pastorate, therefore, was less satisfactory to himself and to the Church, than the first. Realizing this fact, at a meeting of Session held on Sabbath, September 8th, 1867, the pastor requested the Session to call a congregational meeting to unite with him in a petition to Presbytery to dissolve the pastoral relation—"stating that the reason of this step was on account of insufficiency of *spiritual* and *temporal* support." This congregational meeting was held September 18th. At this meeting, "The question, shall Rev. W. H. Thorne's resignation as pastor of the Church be accepted? was decided by ballot in the negative, by a vote of 13 to 21. On motion, 'the record proceeds to state,' the vote against accepting the resignation was made unanimous."

This last act, on the part of the minority, is to be commended.

In the discharge of his office as a ruling elder, he was conscientious, faithful and efficient. As a father he was kind and indulgent, perhaps to a fault; as a husband, loving, thoughtful and considerate. As a citizen he was neighborly, kind and public-spirited, and was much beloved. He was present at the Church services on the Sabbath before his death, and was unusually buoyant and happy in spirit. He was sick only about 24 hours, and died of Cholera-morbus, Friday, July 13th, 1867; and in his death, this Church lost one of its most substantial friends and earnest workers.

Although it is now apparent that it would have been better for the Church to have accepted the pastor's resignation at this time ; yet the principle that the majority must rule in a Presbyterian Church, is the correct one, and for the minority to promptly and in a Christian spirit yield, as was done in this case, is very commendable. Nevertheless, this vote of the congregation did not settle the doctrinal difficulties in the mind of the pastor, nor quiet the apprehensions of many of the friends of the Church.

The income of the Church began to decrease largely ; the congregation, to disintegrate ; the Sabbath-school, to decline ; and after a little more than another year of unsatisfactory effort, the pastor, on December 14th, 1868, sent the following letter to the Session : " Being convinced that, for many reasons, I can accomplish more good in another field of labor, I ask that you will appoint a congregational meeting of our Church, to be held on the fourth Wednesday evening of this month, for the purpose of uniting with me in asking of Presbytery permission to resign the pastorate of your Church, resignation to take place January 1st, 1869."

A congregational meeting was accordingly held, December 29th, 1868—and the resignation of the pastor accepted. Their action was reported to a meeting of the Presbytery held January 11th, 1869—and the Presbytery dissolved the pastoral relation and appointed Rev. Charles Brown to preach, and declare the pulpit vacant.*

Mr. Thorne's pastorate extended over a period of three years and six months. The additions to the Church were twenty-two, yet for some reason or another, so many quit attending, or moved away, that about as much was lost as had been gained by the Rev. S. W. Crittenden, except the Sabbath-school and the matter of Church property ; and the spiritual state of the Church was about the same as at the close of the pastorate of Rev. M. Burdett.

REV. CHARLES BROWN.

On January 27th, 1869, the Rev. Charles Brown was unanimously elected to supply the pulpit till the next stated meeting of Presbytery, to be held in April. This he did. Indeed, it deserves to be kept in perpetual remembrance, that from the very inception of the movement to establish this Church, the Rev. Charles Brown has been a constant, firm and devoted friend of the Church. In

* April 14th, 1869, Mr. Thorne "withdrew from the Ministry of the Presbyterian Church," and Presbytery erased his name from the roll.

every interregnum between the several pastorates, he has temporarily supplied the pulpit, more or less, whilst at the same time, he was actively engaged in duties pertaining to the Boards of the Church; and during these intervals, either by appointment of Presbytery, or at the request of the Elders, he has generally been the acting moderator of Session. He has greatly aided the Session, therefore, in the darkest hours of the Church's history, by his judicious, wise, and prudent counsel. He knows her entire history, better than any other minister in the Church, and it is a matter of profound thanksgiving that he still lives to mingle his prayers to-day with the congregation, and to rejoice with them in all the good which the Lord hath done to the Church, and through her, and by her. His memory will ever be cherished by all and, by the older members, especially, as a father in Christ to them, whose parental care and solicitude have been abundantly blest to their spiritual and eternal well-being.

REV. GEO. L. RAYMOND.

On the 16th of June, 1869, Mr. George L. Raymond, a licentiate of the Fourth Presbytery of New York, was invited to supply the pulpit till the fall meeting of the Third Presbytery of Philadelphia. This invitation he accepted, and immediately entered on his duties.

The ministry of Mr. Raymond threw a new life into the Church, and especially into the Sabbath-school, and the entire affairs of the Church, both temporal and spiritual, soon began to look more hopeful. Before the fall meeting of Presbytery, namely, on the 22d of September, he was unanimously elected pastor of the Church. This call he accepted, and on April 28th, 1870, he was ordained and installed pastor of the Church. The Rev. Peter Stryker, D. D., presided and propounded the constitutional questions; Rev. Z. M. Humphrey, D. D., preached the sermon; Rev. Charles Brown made the ordaining prayer; Rev. Wallace Radcliff delivered the charge to the pastor, and the Rev. J. W. Mears, D. D., the charge to the people.

The young pastor being now fully in the harness, entered heartily into his work. He combined many attractive qualities as a minister. He was social, affable, and genial in his intercourse with the people; he was scholarly in his pulpit preparation; a good musician and a fine singer, he could, and often did lead the congregation, both with the organ and voice, in the service of song;

gentlemanly and courteous in all his intercourse with the citizens of the community, he rapidly rose in popular favor, and was greatly esteemed by all. From the commencement of his ministry among this people to its close, the Church had a constantly *increasing*, though not a rapid, growth.

It was during his pastorate, namely, on Feb. 8th, 1871, that the Church met with a severe loss, by the death, in the 43d year of his age, of Mr. Robert G. Richmond, the only acting Ruling Elder in the Church.*

* Mr. Robert G. Richmond was the son of Mr. John and Jannet Richmond, of Kilmarnock, Ayrshire, Scotland. He was born on the 11th of April, 1828. He received a good English education at the Parish School, and the Academy. He was fond of reading and of books, and after leaving school, he learned the occupation of a printer. His religious education was carefully superintended by his parents, who, after the good old Scottish custom, systematically *drilled* him in the knowledge of the Catechism and the Bible. It is believed that he personally accepted Christ in his childhood.

On the 6th of June, 1851, he married Miss Hannah Haywood Crawford, and soon after this, both he and his wife united with the United Presbyterian Church of his native place, then under the ministerial care of Rev. John Simonton. He came to America in 1857, landing in New York on the 23d of April, and arrived at Kingsessing on the 26th of the same month.

Mr. Richmond united with this Church in 1858, under the ministry of Rev. M. Burdett—and, as has been stated elsewhere, was elected to the office of Ruling Elder, January 17th, 1866. Previous to this, he had been active in the Church as a member; but his activity in Christian work and the care of the Church was greatly increased from the time he accepted this office. He was a man quiet in demeanor, of pre-eminently good judgment *and rare common sense*; and withal of elevated Christian character, and of remarkable consecration to the cause of Christ. It was the combination of these qualities that made him so efficient in his official life, and so irresistible in his appeals for help in Church affairs—so that one, who had often surrendered to him, remarked: “No man can withstand Robert G. Richmond.”

The heroic nature of his Christian character, was probably never better exemplified than by his untiring devotion to the Church during those dreadful months of darkness, uncertainty and doubt about the Church’s life and future, immediately preceding the pastorate of Rev. Geo. L. Raymond. At this time the whole responsibility of her spiritual direction came with crushing weight and power upon him alone. But by prayer, faith and the grace of God, he was adequate to the task. And again, when Mr. Raymond had become familiar with the wants of the parish, how grandly he seconded his pastor’s efforts to collect the funds necessary to re-stucco and paint the Church, and put it in proper condition! How he watched the progress of that work—going after delinquent workmen day after day—day after day,—and though often in delicate health, and weak in strength, yet nothing could restrain him from pushing that work till

The death of Mr. Richmond necessitated an immediate election of Ruling Elders; and on Friday evening, February 24th, 1871, a congregational meeting was held for the purpose. At this meeting there occurred one of the many indications of God's providential care over this Church, as well as a striking fulfilment of the Scripture—"The lot is cast into the lap; but the whole disposing thereof is of the Lord." The minutes of Session give the following account of this meeting: "At the meeting of the Church, the Pastor presided. He proposed that the nominations of the Church be by ballot, each person qualified to vote writing down the names of as many persons as he or she desired to see invested with that office. From the persons thus nominated, the one having the highest number of votes, should be presented by the Chairman, as the first candidate to be voted for in the regular and final election. As a result of the nominating vote, Mr. O. C. Armstrong and Mr. Samuel Macky were found to have an equal number of ballots cast for them. Both declined the nomination."

But the congregation, accepting the singular coincidence as a providential hint that they ought to elect *two* Elders instead of one—and that these two should be the ones, insisted on completing their formal election. They both finally accepted the office, and they were duly ordained and installed on Sabbath, March 12th, 1871, and they still continue to discharge the duties of their office, with great acceptance to the congregation, and fidelity to the Church.

its completion; and so weak was he at last, when it was done, that he had to be taken to see it in a carriage;—yet no one rejoiced more than he—and few so much—at seeing the "house of the Lord" thoroughly renovated and repaired.

He loved the ministers of the Gospel, and was ever ready with a smile and cheering word to help them on in their arduous work—and with a noble self-denial, he helped to bear up his pastor's hands—and to bring to successful issues his plans of Christian work, and parochial culture. He loved the Church of Christ, and specially this particular congregation. How much he did for her no mortal knows; and not only whilst living did he work for her, but in his last Will and Testament, he left a residuary legacy of *five hundred dollars* to the Church—so that even after death, he still speaks to the Church, and testifies his undying love for her, and his longing for her success.

It rarely falls to the lot of any Church in the brief space of this Church's history, to have *two* such humble, retiring, unassuming, devotedly pious and self-denying and eminently useful Ruling Elders, as Samuel Crothers and Robert G. Richmond. May the Lord continue a long succession of such to the Darby Borough Presbyterian Church.

During the ministry of Mr. Raymond, covering a period of nearly five years, there were sixty additions to the Church, of whom thirty-three were by examination and profession of their faith in Christ. Seven adults were baptized, and twenty-four children. These adult baptisms indicate, what is still more apparent in the congregation and Sabbath-school, that during this pastorate, the Church was making its impression upon the non-presbyterian element in the community, and that its spiritual power and influence were becoming of permanent benefit to the whole neighborhood.

In the spring of 1874, the pastor was elected Professor of Rhetoric in Williams' College, Massachusetts, and wishing to accept of that office, he gave notice of his intention to resign his charge. A congregational meeting was accordingly called, of which we have the following record :

“At a meeting of the Congregation held this Monday evening, April 13th, 1874, Rev. Charles Brown acting as Moderator, and Mr. Henry S. Cochran, Secretary; the following paper was unanimously adopted :

“Whereas, the Presbytery of Chester has cited this Congregation to appear before that body at its meeting in Coatesville on the 14th inst., to show cause, if any they have, why the pastoral relation existing between the Rev. George L. Raymond and the Darby Borough Presbyterian Church should not be dissolved; and to that end to appoint Commissioners to attend said meeting of Presbytery; therefore, at this, a Congregational meeting of said Church, held [as aforesaid]:

“*It was Resolved*, That the Congregation, in view of the labors of Mr. Raymond as pastor of this Church, and his fidelity to his engagements in the sanctuary and the Sabbath-school, and the affection entertained for him, not only by the congregation but also by this community, receive with deep regret, the announcement that he deems it to be his duty to ask a dissolution of the relations which have so pleasantly existed between him and them for nearly five years.

“*Resolved*, That while we regret the loss of the pulpit ministrations of our beloved pastor, we are compelled by the consideration that he is to devote his eminent talents to the work of assisting to prepare others, many of whom may enter the sacred office.

“*Resolved*, That Dr. P. S. P. Whiteside and Elder S. Macky be appointed Commissioners to inform Presbytery, that the Congregation deem it to be their duty, under all the circumstances, to consent that the request of their pastor be granted.”

These facts being laid before the Presbytery on the 14th of April—the Presbytery dissolved the pastoral relation existing between the Church and the Rev. Geo. L. Raymond, and appointed Rev. B. B. Hotchkin, D. D., Moderator of Session; and requested Rev. Charles Brown, of the Presbytery of Philadelphia, to preach in the Church next Sabbath, and declare the Pulpit vacant.

Subsequently the Presbytery requested Rev. Charles Brown to take charge of the Pulpit for the time being, and assist the Session in their efforts to obtain a pastor. The Elders, having concurred in this appointment, he consented to the arrangement.

REV. W. Y. BROWN.

At the request of the Session, the Rev. W. Y. Brown of Colorado supplied the pulpit on June 21st, 1874, and again July 12th, and on the 4th day of August, he was unanimously elected Pastor of the Church. On Wednesday evening, Aug. 12th, he entered on his duties as pastor elect; and at the meeting of Presbytery, held in Reading, Pa., Oct. 16th, of the same year, he formally accepted the call, and a Committee was appointed to instal him as Pastor. This was done on Sabbath evening, Nov. 22d, 1874. Rev. B. B. Hotchkin, D. D., presided, propounded the constitutional questions, and delivered the charge to the pastor. The Rev. P. H. ~~Murray~~ preached the sermon, and the late pastor, Rev. Geo. L. Raymond, gave the charge to the people.

At a meeting of Session, held on the 15th of Oct., with the view of securing the more systematic cultivation of the parish, they districted the congregation, and commenced establishing *cottage prayer-meetings* at different points in the field. These have been partly successful, and much good has resulted, especially in Section No. 1, under the superintendence of Mr. Alexander McConnell.

Soon after, the young men began a Young Men's prayer-meeting, which has now been thrown open to all, and is known as the Young People's prayer-meeting—and is held, in winter, forty-five minutes before service in the morning, and the same time before service in the evening, in summer. These meetings have been of much benefit to the young men, and it is hoped that they will meet with the hearty co-operation of all the members of the Church, and especially of the young people.

On May 19th, 1875, the Session recommended the introduction of the New Presbyterian Hymnal into the Church and *Sabbath-*

school, with a view to increase the interest in the service of song in the sanctuary, and promote congregational singing. These books were used for the first time on June 6th following, and it may be stated that the expectations of the Session have been measurably realized. It is believed also, that the regular monthly Sabbath evening *Praise Meetings*, which have been continued now for nearly two years, have contributed somewhat to the same result.

As a means of promoting the permanent interests of the Church, the pastor, from the commencement of his ministry in this Church, has endeavored to secure the attendance of the Sabbath-school scholars and young people upon the regular Church services. In this, he has had the cordial support of the Elders, and the result has been a marked increase in their attendance upon the stated means of grace—and of permanent good, to the Church and the young people themselves.

It is believed also, that many erroneous views which have existed in the community, as to what the leading doctrines of the Presbyterian Church *really are*, have been largely corrected ; and a more charitable feeling towards Presbyterians, as such, now exists in the surrounding community, than has been the case heretofore.

In the autumn of 1875, the pastor noticed increased tenderness in the congregation upon the subject of personal salvation ;—and also, in pastoral visitation, found some evidence of the special work of the Spirit in the Church. Under these circumstances, the Session determined, with some hesitancy, to commence a series of evening meetings in the Chapel. From the very commencement of these meetings the presence and power of the Holy Spirit were manifest. As the work developed, the pastor was assisted by some of the city pastors, and by a brief visit from the distinguished Presbyterian Evangelist, Rev. E. P. Hammond. Subsequently the influences radiating from evangelistic service held in the Depot-building, on Market and 13th streets, in the city, by Messrs. D. L. Moody and Ira D. Sankey, penetrated the bounds of the parish, and helped to deepen and widen the work. All these influences combined to produce a very general interest upon the subject of religion in this community ; the Church was greatly quickened and revived, and a large number of hopeful converts met the Session for conference and prayer, thirty-six of whom united with the Church ; others united with other Churches, and some still remain without formal connection with the Church. These were blessed meetings, and the results and fruits of them will be as lasting as eternity.

The whole number of additions to the Church during the two years of the present pastorate is *fifty-four*, of whom forty-three were on examination and profession of faith in Christ. Of these, *seventeen* received adult baptism. Twenty-one children have also been baptized during the present pastorate.

The attendance upon the stated means of grace, and upon the Sabbath-school, has increased in about the same ratio. A hopeful feeling pervades all classes, and by the grace of God, it is believed that the Church will rapidly develope in influence and spiritual power in the community.

From the very commencement of this Church, and especially since the beginning of the pastorate of the Rev. S. W. Crittenden, the Sabbath-school has been an interesting and important department of Church work. It is specially so at the present time. The School now numbers *three hundred and twenty-five*. The average attendance for the year 1875 was two hundred and ten. Twenty-two of the pupils have united with the Church during the past year. The presence and power of the Holy Spirit are still manifest in the hearts of many, and it is hoped and believed that the School has now entered upon a career of usefulness exceeding anything done in its past history; and that its spiritual influence will be of great benefit to the Church and community.

THE CONCLUSION.

The necrological, or death record upon the Session-book, is found to be very imperfect; and it is not now within the power of the Session to make a perfect report. The records as they now are, show twenty-nine deaths among the members. Many of these dear brethren and sisters being dead, their works do follow them; and they are tenderly and lovingly remembered, not only by their immediate relatives, but by the Church, and their immediate co-workers in the vineyard of the Lord. Some of these members are known to have died very happy and triumphant; and all, it is hoped, have been graciously admitted into the immediate presence of God, where there is fulness of joy; at His right hand, where there are pleasures forevermore.

The whole number of communicants who have been enrolled upon the Church record, is *two hundred and sixty-eight*. The present membership is *one hundred and fifty-three. Nov. 9th 1877,* *one hundred and seventy-six.*

APPENDIX.

THE CHARTER.

As soon as the Church was organized steps were taken to secure a proper charter for the organization. This was granted by the Supreme Court of the State of Pennsylvania, on the 13th day of January, 1855, and duly enrolled in Charter Book, vol. 7, pages 580-583 inclusive, in the office of the Secretary of State.

The charter adopted at that time has been recently amended, and now is as follows:

CHARTER OF THE FIRST PRESBYTERIAN CHURCH OF THE BOROUGH OF DARBY.

We, whose names are hereunto subscribed, citizens of the State of Pennsylvania, having associated for religious purposes, and having with that view contributed means for the purpose of purchasing a site, and erecting thereon a church edifice for the maintenance of public worship, and believing that it is essential to the permanent organization of such an association that it should enjoy the powers, privileges and immunities of a corporation or body politic in law, We do therefore Declare, that the following shall be the terms, articles and conditions of the said incorporation :

ARTICLE I.—TITLE AND POWERS.

The name, style and title of said corporation shall be, "The First Presbyterian Church of the Borough of Darby," and shall have perpetual succession, and be able to sue and be sued, plead and be impleaded in all courts of Record, or elsewhere, and purchase, receive, and hold to them and their successors forever, lands, tenements, rents, annuities, franchises and hereditaments, and all moneys, goods and chattels that may be given or bequeathed to them; the same to sell, alien, demise or dispose of, and also to make a common seal, and the same to break and alter at their pleasure, and also to make such rules, by-laws and ordinances as may be needful for the government of said corporation, not being contrary to the constitution and laws of the United States, of this State, of the Presbyterian Church, or of the provisions of this charter.

Provided, always, that the clear yearly value of, or income of

the messuages, houses, lands, tenements, rents, annuities, hereditaments and real estate of said corporation, and interest of money lent shall not exceed two thousand dollars.

ARTICLE II.—FAITH AND GOVERNMENT.

The faith and government of said Church shall conform to the faith and government of the Presbyterian Church in the United States of America, and the said Church shall be connected with, and deemed to be under the care of, that General Assembly which assembled in the City of Washington, District of Columbia, on the twentieth day of May, Anno Domini one thousand eight hundred and fifty-two.

ARTICLE III.—ELECTION AND CLASSES OF TRUSTEES.

The affairs of this corporation shall be managed by a Board of Trustees, consisting of either nine or twelve persons, as the interests of the congregation may demand, who shall be elected by ballot to serve three years, or until their successors are elected.

On the first Monday in January, 1876, or after the alterations and amendments of this charter have been adopted and ratified by the Court, a meeting of the voters of this congregation shall be held at this church, notice of which meeting shall be given and published from the pulpit of said church on the two Sabbaths preceding the day fixed therefor, when an election shall be held for Trustees; one-third shall be elected to serve one year, one-third to serve two years, and one-third to serve for three years, and thereafter on the first Monday in January in each year notice having been given as hereinbefore mentioned, one-third of the Trustees shall be elected to serve three years. Also, the meeting shall fill any vacancies occurring in the Board during the year preceding. Any vacancy or vacancies by death, resignation, or removal of any of the Trustees during the year shall be filled until the next annual meeting by the Board of Trustees, unless twelve or more of the pew or part pew-holders shall request in writing said Trustees to call a congregational meeting for the purpose of filling the vacancy or vacancies. Should it occur that an election does not take place on the first Monday of January, the validity of this charter shall not be affected, but said election shall then take place within thirty days thereafter, after public notice has been given from the pulpit, as before provided.

ARTICLE IV.—SPECIAL MEETINGS OF THE CONGREGATION.

Meetings of the congregation may be called by the Board of Trustees for the consideration of any matters connected with the

interests of said corporation or whenever requested in writing by twelve or more of the pew or part pew-holders, and notice of the time and place of such meetings shall be given in the same manner and for the same length of time as is provided in relation to the election of Trustees by Article III. of this instrument, except meetings for the election of pastor, elders, or deacons.

ARTICLE V.—QUALIFICATION FOR TRUSTEES.

No person shall be eligible to the office of Trustee who is not a citizen of this State, of the age of twenty-one years, and who has not held a pew or part of a pew for twelve months previous, or whose pew rent, which in no case shall be less than two dollars, is twelve months in arrears.

VOTING FOR TRUSTEES.

All persons in the congregation shall be entitled to vote for Trustees provided they be twenty-one years of age, and have held a pew or part of a pew for twelve months preceding the election, and by the payment of an annual rent of not less than two dollars for the same, and who shall not be twelve months in arrears at the time of said election.

ARTICLE VI.—OFFICERS OF THE BOARD.

The Trustees shall meet after the annual meeting of the congregation and elect from their own number a President, Vice-President, Secretary, and Treasurer, and it shall be in the power of the said Trustees, by a vote of two-thirds of their whole number, to remove all or any of the said officers whenever, in their opinion, the good of the congregation requires it.

ARTICLE VII.—MEETINGS AND POWERS OF TRUSTEES.

The meetings of the Trustees for the transaction of business shall be quarterly, or oftener if necessary. Five Trustees shall constitute a quorum, their powers shall extend to the renting or disposing of the pews, collecting the pew rents and dues of the congregation, receiving the public collections, keeping the church property in repair, providing for the payment of the debts of the congregation, and paying the salary of the minister, appointing and paying the salaries of the sexton or other persons employed by the Church; but they shall have no power to dispose of the money or property of this congregation for any purpose whatever exceeding five hundred dollars in any one year, except for the salaries above mentioned, without the approbation of the majority of the

lawful voters convened on public notice being given in the church for that purpose, as required in the third article of this charter.

SPECIAL MEETINGS OF THE BOARD.

Special meetings may be called by the President, or in his absence the Vice-President of this Board, or at the request of any three of the Trustees, in writing.

ARTICLE VIII.—MINUTES AND ACCOUNTS.

The Board of Trustees shall keep a book in which shall be entered minutes of all their proceedings; and they shall also keep a true and accurate account of all their receipts and expenditures, which minutes and accounts shall be open to the inspection of any six or more of the pew or part pew-holders in the Church. They shall present through their Treasurer an annual report of their receipts and expenditures, with vouchers for the same, at the regular annual meeting on the first Monday of January in each year for the inspection of all whom it may concern.

ARTICLE IX.—BY-LAWS, RULES AND REGULATIONS.

The Board of Trustees shall have power and authority, with the consent and approval of the congregation, to make all such By-Laws, Rules and Regulations as may be found necessary for the government and support of the secular concerns and affairs of the said Church. Provided, That the said By-Laws, Rules and Regulations be not inconsistent with the Constitution of the United States, of the Constitution and Laws of this State, of the Constitution of the Presbyterian Church of the United States, or of this charter.

ARTICLE X.—ELECTION OF PASTORS, ELDERS, AND DEACONS.

The Pastors, Elders, and Deacons of this Church shall be elected by the congregation at a meeting to be called by the Session, as is required in Chap. xiv. Sec. 1, of the form of government of the Presbyterian Church; for Pastor, due and public notice shall be given from the pulpit as is required in the third Article of this charter. Every holder of a pew or part of a pew, who is not in arrears twelve months at the time of the election and of full age, and every communicant, shall be entitled to a vote in the election of a Pastor, Elders, or Deacons. The salary of the Pastor shall be fixed by the congregation.

ARTICLE XI.—CHORISTER AND USE OF CHURCH BUILDING.

The Session of this Church shall have the appointment of the

Chorister; and no meetings shall be held in the church building without the approbation of said Session.

ARTICLE XII.—AMENDMENT OR AMENDMENTS OF THIS CHARTER.

Any amendment or amendments to this charter shall be proposed at an annual meeting of the congregation, and if agreed to by a majority of voters then present, shall be entered upon the minutes of the said meeting, with the number of votes given in favor and against the same. And the said amendment or amendments shall again be laid before the next annual meeting of the said congregation, and if the same shall then be adopted by three-fourths of the voters then present, such amendment or amendments shall be considered as finally agreed to, and it shall be the duty of the Trustees or any one of them to procure the ratification and sanction thereof by the proper authority. Provided always, Nevertheless, that the foregoing provision is not to be construed as authorizing any amendment or change in the second Article of this charter. And it is hereby expressly agreed and declared that the said second Article, or any part thereof, shall not be subject to any alteration, change or amendment whatever.

P. S. P. WHITESIDE,
O. C. ARMSTRONG,
CHARLES SLADEN,
SAMUEL MACKY,
W. Y. BROWN,
WILLIAM D. BAKER,
HENRY S. COCHRAN,
PASCHALL J. HOOPES,

A. McCONNELL,
P. S. HILL,
REBECCA VERLENDEN,
JOHN MCKENNEY, JR.,
ALEX'R BEITH,
THOS. MILLS,
R. TOOMS,
JOHN WOLFENDEN.

STATE OF PENNSYLVANIA. }
COUNTY OF DELAWARE, } ss.

Be it remembered, that on the twenty-seventh day of April, Anno Domini 1876, personally appeared before me, the Recorder of Deeds, &c., in and for said County, Oliver C. Armstrong, John Wolfenden, and W. Y. Brown, three of the signers of the foregoing instrument, and in due form of law acknowledged the foregoing instrument of writing to be their and each of their act and deed, and desired the same to be recorded as such. Witness my hand and official seal, the day and year aforesaid.

{ L. S. }

C. P. WALTER,
Recorder.

I, Thomas J. Clayton, Presiding Judge of the Court of Common Pleas of Delaware County, have perused and examined the within instrument of writing, and find the same to be in proper form, and within the purposes of the first class specified in Section 2 of an act of Assembly, entitled "An act to provide for the incorporation and regulation of certain corporations," approved the twenty-ninth day of April, A. D. 1874; and that the same appears lawful and not injurious to the community; and it is hereby ordered and decreed that this "Charter" is approved, and that upon the same being recorded in the office for recording deeds, &c., for Delaware County, the subscribers thereto and their associates shall be a corporation for the purposes and upon the terms therein stated.

THOS. J. CLAYTON.

Recorded in the office for recording deeds, &c., in and for Delaware County, Pennsylvania, in Deed Book D., No. 4, page 288, &c. Witness my hand and seal of office, this 15th day of June, Anno Domini 1876.

N. F. WALTER,
Deputy Recorder.

BY-LAWS.

ARTICLE I.

OF MEETINGS.

The stated meetings of the Board of Trustees, shall be held on the second Mondays of January, April, July and October, in conformity with the charter of the corporation, at 8 o'clock, P. M., in the church building, unless otherwise ordered by the Board; and at the first stated meeting, after the annual election of Trustees, the first business in order shall be the election by ballot of a President, Vice-President, Treasurer and Secretary, as provided for in the charter aforesaid; a majority of the votes of the members then present being necessary to a choice. Five members shall constitute a quorum to transact business, but a less number may adjourn from time to time.

Special meetings of the Board may be called in the manner and for the purpose as stated in the seventh article of the charter, and the object of special meetings shall be specified in the notices sent by the Secretary to the members of the Board in calling the meeting. And no other business shall be acted upon at that meeting without the unanimous consent of the members present.

ARTICLE II.

DUTIES OF OFFICERS.

The President, or in his absence the Vice-President, shall preside at all meetings of the Board, and, unless otherwise ordered, appoint all committees. If, however, at any meeting regularly convened, neither of these officers should be present, the other members present may elect one of their number to preside at the meeting, and proceed to business.

The Secretary's duty shall be to take charge of all books and papers belonging to the Trustees, notify the members of the stated or special meetings, keep a full and accurate record of their proceedings, which he shall be prepared to produce when called upon at any of their meetings, and have the care of the seal of the corporation.

The Treasurer's duty shall be to receive all moneys belonging to the corporation, and pay the same only as directed by the Board, and shall exhibit to them annually or oftener, if required, an exact statement of his accounts which shall be settled by a committee of audit.

ARTICLE III.

ORDER OF BUSINESS.

All meetings of the Board shall be opened with prayer or the reading of a portion of the Holy Scriptures or both, and the order of business of stated meetings shall be as follows:

- 1st. Reading of minutes of previous meeting.
- 2d. Reading of communications.
- 3d. Reports of Committees in the following order:

STANDING COMMITTEES.

- On Finance and Accounts.
- On Church Property.
- On Pews.

SPECIAL COMMITTEES.

- 4th. Report of Officers.
- 5th. Bills.
- 6th. Elections.
- Officers of the Board.
- Trustees to fill vacancies in the Board.
- 7th. Appointment of Committees or vacancies in same.
- 8th. Unfinished Business.
- 9th. New Business.
- 10th. Adjournment.

ARTICLE IV.

SEAL OF THE CORPORATION.

The Seal of the Corporation, when affixed to any legal instrument, shall be attested by the President and Secretary, and shall only be attached in pursuance of resolution of the Board.

ARTICLE V.

OF STANDING COMMITTEES.

The Standing Committees of the Board of Trustees shall be,

- A Committee of Finance and Accounts.
- A Committee on Church Property.
- A Pew Committee.

ARTICLE VI.

DUTIES OF COMMITTEES.

The Committee of Finance and Accounts shall consist of four members, and shall have supervision of the finance and accounts of the Corporation.

The Committee on Church Property shall consist of the President as chairman and three members of the Board. They shall have charge and oversight of the Church Property and Appurtenances, of the sexton and his assistants, and of the lighting, warming and ventilation of the buildings.

The Pew Committee shall consist of the Treasurer and five other members of the Board. They shall have charge of the selling and renting of pews, and the collection of the pew-rents as they accrue and become due.

Each of the said Standing Committees shall report in writing annually at the regular meeting of the Board in October.

ARTICLE VII.

LIMITATIONS OF EXPENDITURES.

Any proposition having for its object the annual expenditure of any sum of money exceeding fifty (50) Dollars shall be offered for consideration and adoption, at none other than a Stated Meeting of the Board, or a special meeting called for that purpose; and no committee, officer or member of the church shall have authority to incur expenses for the Corporation, to a greater amount than ten dollars, at any one time without the previous sanction of the Board.

ARTICLE VIII.

METHOD OF CALLING CONGREGATIONAL MEETINGS.

Congregational meetings shall be called as provided in Art. 4 of the charter.

ARTICLE IX.

PEW-RENTS.

The pew-rents shall become due quarterly in advance, viz, on the first days of January, April, July, and October in every year, and it shall be the duty of the Treasurer or the Pew Committee to attend in the Church to receive pew-rents on such days as may be designated in a notice to be read to the Congregation on the preceding Sabbath, and any pew or part of a pew in arrears twelve months, shall be considered vacant, and the Trustees shall have power to relet the same.

ARTICLE X.

ATTENDANCE OF TRUSTEES ON MEETINGS OF THE BOARD.

If any Trustee shall be absent from the stated meetings of the Board for twelve months, without a good and sufficient reason, his seat shall be considered vacant.

ARTICLE XI.

ALTERATION, ADDITION AND AMENDMENT OF BY-LAWS.

These By-Laws shall take effect forthwith; and they shall not be suspended, altered or amended, without the affirmative vote of two-thirds of the Board at a regular stated meeting of the same, notice of such proposed change having been given at least one meeting previously, and also by the Secretary in the notices for the meeting, at which the same is intended to be acted upon.